1079. e. 24. (3)

THE HEAVENLY TRAVELLER,

OR,

The ROAD to HEAVEN pointed out.

DESCRIBING,

The Way he muſt go, the Marks he muſt travel by, and giving Directions how to run, ſo as to obtain that bleſſed Place of Reſt.

"And it came to paſs, when they had brought them forth abroad, that they ſaid, Eſcape for thy life, look not behind thee, neither ſtay thou in all the plain: eſcape to the mountains, leſt thou be conſumed." Gen. 19. 17.

Printed for the benefit of a poor Widow, with Three ſmall Children, who has no other way to ſupport them but by ſelling this little book; therefore it is hoped the kind reader will conſider my caſe, by buying this little PENNY BOOK; or keeping it clean till called for.

Having been afflicted with deafneſs for ſeveral years, which came through a violent cold, it having ſettled in my head, and whenever I get the leaſt cold, it adds to my complaint, which renders me incapable of providing for my family any other way, having had the beſt of advice, but to little or no benefit. During my huſband's life-time, I wanted for nothing; but ſince it has pleaſed God to take him, I muſt ſupport my fatherleſs children as well as myſelf.

BRITISH MUSEUM

THE
Heavenly Traveller.

1 COR. IX. 24.
So Run that ye may Obtain.

HEAVEN and happineſs is that which every one deſireth, inſomuch that wicked Balaam could ſay, Let me die the death of the righteous, and let my laſt end be like his: Yet for all this ther care but very few that do obtain that ever-to-be-deſired glory, inſomuch that many eminent profeſſors drop ſhort of a welcome from God into this pleaſant place. The apoſtle therefore, becauſe he did deſire the ſalvation of the ſouls of the Corinthians, to whom he writes this epiſtle, layeth them down in theſe words, ſuch counſel, which if taken, would be for their help and advantage.

First, not to be wicked, and ſit ſtill, and wiſh for heaven, but to run for it.

Secondly, not to content themſelves with every kind of running; but, ſaith he, So run that ye may obtain. As if he

ſhould ſay, ſome becauſe they would not loſe their ſouls, they begin to run betimes, they run apace, they run with patience, they run the right way: do you ſo run. Some run from both father, mother, friends, and companions, and this that they may have the crown: do you ſo run. Some run through temptations, afflictions, good report, evil report, that they may win the pearl: do you ſo run. So run that ye may obtain.

Theſe words they are taken from men's running for a wager: a very apt ſimilitude to ſet before the eyes of the ſaints of the Lord. Know you not that they which run in a race run all, but one obtains the prize? So run that ye may obtain. That is, do not only run, but be ſure you win as well as run. So run that ye may obtain.

I ſhall not need to make any great ado in opening the words at this time, but ſhall rather lay down one doctrine that I do find in them; and in proſecuting that, I ſhall ſhew you, in ſome meaſure, the ſcope of the words.

The Doctrine is this.

They that will have heaven muſt run

for it; I say, they that will have heaven they must run for it. I beseech you to heed it well. Know ye not that they which run in a race run all but one obtaineth the prize? So run ye. The prize is heaven, and if you will have it you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st. 2d, and 3d verses, Wherefore seeing also, saith the apostle, that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. And let us run, saith he.

Again, saith Paul, I so run not as uncertain, so fight I, &c.

But before I go any farther:

1. Fleeing.

Observe that this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running. And therefore in the 6th of the Hebrews it is called a fleeing. That we might have strong consolation who have fled for refuge, to lay hold on the hope set before us: Mark, who have fled.

is taken from the 20th of Joshua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a running or fleeing for one's life. A running with all might and main, as we use to say. So run.

2. Pressing.

Secondly, this running in another place is called a pressing. I press towards the mark, which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with, but press, crowd and thrust through all that may stand between heaven and their souls. So run.

3. Continuing.

Thirdly, this running is called in another place, a continuing in the way of life. If you continue in the faith grounded, and settled, and be not moved away from the hope of the gospel of Christ. Not to run a little now and then, by fits, and starts, or half way, or almost thither, but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the

end of my life. So run that you may obtain. And the reasons for this point are these.

First, because all or every one that runneth doth not obtain the prize; there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins: and so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it. "Tho' a man do strive for the mastery, saith Paul, yet he is not crowned unless he strive lawfully;" that is, unless he so run, and so striveth, as to have God's approbation. What, do ye think that every heavy-heeled professor will have heaven? What, every lazy one? every wanton and foolish professor, that will be stopped by any thing, kept back by any thing, that scarce runneth so fast heavenward, as a snail creepeth on the ground? Nay, there are some professors do not go on so fast in the way of God, as a snail doth go on the wall, and yet these think that heaven and

happineſs is for them; but ſtay, there are many more that run than there be that obtain, therefore he that will have heaven muſt run for it.

2dly. Becauſe you know that though a man do run, yet if he do not overcome, or win, as well as run, what will they be the better for their running? they will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain it, he doth loſe his labour, ſpend his pains and time, and that to no purpoſe; I ſay, he getteth nothing. And ah! how many ſuch runners will there be found in the day of judgment? even multitudes, multitudes that have run, yea, run ſo far as to come to heaven gates, and not be able to get any farther, but there ſtand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you come too late, you run too lazily, the door is ſhut. When once the maſter of the houſe is riſen up, ſaith Chriſt, and hath ſhut too the door, and ye begin to ſtand without and to knock, ſaying, Lord, Lord, open

to us; I will ſay I know you not, de
part, &c. O ſad will the ſtate of tho
be, that run and miſs; therefore, if yo
will have heaven you muſt run for it
and ſo run that ye may obtain.

Thirdly, becauſe the way is long, (
ſpeak metaphorically) and there is man
a ſtep, many a high hill, much work t
do, a wicked heart, world and devil, t
overcome: I ſay, there are many ſteps t
be taken by thoſe that intend to be ſaved
by running or walking in the ſteps o
that faith of our father Abraham. Out o
Ægypt thou muſt go thro' the Red Sea
thou muſt run a long and tedious journey
through the vaſt howling wilderneſs be
fo e thou comeſt to the land of promiſe.

Fourthly, they that will go to heaven
they muſt run for it; becauſe as the way
is long, ſo the time in which they are to
get to the end of it is very uncertain; the
time preſent is the only time; thou haſt
no more time allotted thee than that thou
now enjoyeſt. Boaſt not thyſelf of to-
morrow, for thou knoweſt not what a day
may bring forth. Do not ſay, I have
time enough to get to heaven ſeven years
hence: for I tell thee the bell may toll

r thee before ſeven days more be ended; d when death comes, away thou muſt o, whether thou ar provided or not; and herefore look to it; make no delays; it not good dallying with things of ſo reat concernment, as the ſalvation or amnation of thy ſoul. You know he hat hath a great way to go in a little ime, and leſs by half than he thinks of, e had need run for it.

Fifthly, they that will have heaven they muſt run for it, becauſe the devil, the law, ſin death and hell followeth them. There is never a poor ſoul that is going to heaven, but the devil, the law, ſin, death and hell, makes after that ſoul. The devil your adverſary, as may devour. And I will aſſure you the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlaſting fall. Alſo the law, that can ſhoot a great way, have a care thou keep out of the reach of theſe great guns, the ten commandments. Hell alſo hath a wide mouth, it can ſtretch itſelf farther than you are aware of; And as the angel ſaid to Lot, "take heed, look not behind thee, nei-

to us; I will ſay I know you not, depart, &c. O ſad will the ſtate of thoſe be, that run and miſs; therefore, if you will have heaven you muſt run for it; and ſo run that ye may obtain.

Thirdly, becauſe the way is long, (I ſpeak metaphorically) and there is many a ſtep, many a high hill, much work to do, a wicked heart, world and devil, to overcome: I ſay, there are many ſteps to be taken by thoſe that intend to be ſaved, by running or walking in the ſteps of that faith of our father Abraham. Out of Ægypt thou muſt go thro' the Red Sea; thou muſt run a long and tedious journey, through the vaſt howling wilderneſs before thou comeſt to the land of promiſe.

Fourthly, they that will go to heaven they muſt run for it; becauſe as the way is long, ſo the time in which they are to get to the end of it is very uncertain; the time preſent is the only time; thou haſt no more time allotted thee than that thou now enjoyeſt. Boaſt not thyſelf of to-morrow, for thou knoweſt not what a day may bring forth. Do not ſay, I have time enough to get to heaven ſeven years hence: for I tell thee the bell may toll

for thee before ſeven days more be ended; and when death comes, away thou muſt go, whether thou art provided or not; and therefore look to it; make no delays; it is not good dallying with things of ſo great concernment, as the ſalvation or damnation of thy ſoul. You know he that hath a great way to go in a little time, and is by half than he thinks of, he had need run for it.

Fifthly, they that will have heaven they muſt run for it, becauſe the devil, the law, ſin death and hell followeth them. There is never a poor ſoul that is going to heaven, but the devil, the law, ſin, death and hell, makes after that ſoul. The devil your adverſary, as may devour. And I will aſſure you the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlaſting fall. Alſo the law, that can ſhoot a great way, have a care thou keep out of the reach of theſe great guns, the ten commandments. Hell alſo hath a wide mouth, it can ſtretch itſelf farther than you are aware of; And as the angel ſaid to Lot, "take heed, look not behind thee, nei-

ther tarry thou in all the plain, that is, any where between this and heaven, leſt thou be conſumed;" ſo ſay I to thee, take heed, tarry not, leſt either the devil, hell, death, or the fearful curſes of the law of God, do overtake thee, and throw thee down in the midſt of thy ſins, ſo as never to riſe and recover again. If this were well conſidered, then thou, as well as I, wouldſt ſay, they that will have heaven muſt run for it.

Sixthly, they that will go to heaven muſt run for it, becauſe perchance the gates of heaven may be ſhut ſhortly. Sometimes ſinners have not heaven-gates open to them ſo long as they ſuppoſe: and if they be once ſhut againſt a man, they are ſo heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. I ſhut a door no man can open, ſaith Chriſt. And how if thou ſhouldſt come but one quarter of an hour too late? I tell thee it will coſt thee an eternity to bewail thy miſery in: Francis Spira can tell thee what it is to ſtay till the gate of mercy be quite ſhut; or to run ſo lazily, that they be ſhut before thou get within them. What, to be ſhut out?

What out of heaven! Sinner, rather than loſe it, run for it; yea, and ſo run, that that thou mayeſt obtain.

Laſtly, becauſe if thou loſe, thou loſeſt all, thou loſeſt ſoul, God, Chriſt, heaven, eaſe, peace, &c. Beſides, thou layeſt thyſelf open to all the ſhame, contempt and reproach, that either God, Chriſt, the ſaints, the world, ſin, the devil, and all can lay upon thee. As Chriſt ſaith of the fooliſh builder, ſo will I ſay of thee, if thou be ſuch a one who runs and miſſeth; I ſay, even all that go by will begin to mock at thee, ſaying. This man began to run well, but was was not able to finiſh.

FINIS.

A LIST of BOOKS.

The Good Man's Comfortable Companion,
The Sufferings of the Bleſſed Jeſus,
Chriſt in the Clouds coming to Judgment,
The Sayings of the Rev. Dr. Dodd,
The Nature and Deſign of Chriſtianity,
A Journey from Time to Eternity!
The Chriſtian's Daily Walk with God,
Reſt for a Weary Soul,
A Crumb of Comfort from the Bread of Life,
Rules and Maxims for the Conduct of Human Life
The Joyful Sounds of Free Grace,
A Play of Three Acts, called Honeſty in Diſtreſs, but relieved by no Party,
The Pleaſures of a ſingle Life, or the Miſery of Matrimony,
A New Fortune Book,
A Jeſt Book,

N. B. Penny Hiſtories and other Books, not in the Liſt, may be had of the Perſon who ſells this.